Price 5 Cents

LIBRARY OF CONGRESS
RECEIVED
APR 16 1903
PERIODICAL DIV.

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 14. CHICAGO, ILLINOIS, APRIL 16, E. M. 303. [C. E. 1903.] WHOLE No. 965.

"The Awful Fate of Erring Women."

[Under this title an article was written by Dr. Edwards, editor of the Mental Science Advocate of this city, and published in that magazine. One of Lucifer's faithful and earnest helpers wrote the following reply and asked that it be published in the Mental Science Advocate. In his reply, declining to comply with said request, Dr. Edwards said her language was "too harsh." Thereupon the article was sent to Lucifer for publication. Believing with W. L. Garrison that it is right to be "harsh as truth," we give place to our friend's article and ask for it a patient and careful perusal.—M. H.]

DR. EDWARDS: I think your article headed "The Awful Fate of Erring Women" the most hypocritical, cowardly, insulting and contemptible portrayal of the woes and wretchedness of an innocent, helpless and defenseless class of God's children that was ever published.

My assertions are made from the following observations from your portrait on the front page of the Mental Advocate. I learn that you are not a youth or even a middle-aged man, so you have had years in which to learn; from your home being in Chicago you cannot plead a narrow field for observation; your being an editor shows you to be an educated man and a reader of the doings of the day; the "Doctor" before your name shows that, if you have been a practicing physician, you have had the opportunity to be what most, if not all, other doctors are, almost a priest to most of your women patients, so you know the beginning of the cause for their needing your services.

You say in the article: "I have often thought that if the awful torture of these women were better known among virtuous people fewer women would choose such a life," as if you did not know that not more than one out of every thousand of the women who are living the life you describe "chooses" it. You know that women live in a country that is governed by man-made laws, and that on the sex question man is not as consciously developed as most of the brute creation, and the laws he has made are not above his own ideas on this subject.

Man's laws make a married woman the most abject sex-slave on the face of the earth. Creatures may use their legs and wings to escape undesired attentions from the male, but the man-made laws have left no way of escape for the married woman. Her master may claim his "rights" no matter where she may be. The same lawmakers imprison and hound to death people who try to give instruction to unmarried girls so that they may know that the word "love" when used by man who is wooing, means unrestrained passion after marriage. It is no wonder that the disappointed and heartsick wife is an easy prey to the winning words of some other man, for she thinks he is different and she married the wrong one. She soon learns that his words of love mean the same as those of her husband, and now, according to man's decree, she is an "erring woman," and from then on their lawful prey. She does not "choose" this way, she abhors the whole thing, but man says, "It is not possible to retrace your steps." No, but she has had to learn her lesson by her own experience and is just as honorable a member of society as she ever was; a much wiser one, therefore a much better one.

You say the incident you mention of the woman leaving her husband "is only one out of all the countless thousands that are *daily* occurring." Tell us who is to blame for these countless thousands of daily occurrences? There must be a man in every one of them. Think of it! Countless thousands of men *daily* enticing women from their homes. What a monstrous army daily starting out for Hades. They must be going there, for you say that a man who misleads a confiding woman destroys himself, his future prospects of happiness, his morality and manhood.

I should think that the borders of that place would need to be enlarged unless the architect and builder of it planned for most all of the men. You see that countless thousands of them daily must take about all of them, at last. From Christ's teachings I take it that the women don't go there, for when men of this kind brought a woman to him to condemn he turned the searchlight into *their* minds and had them look through it, and they all skipped out, leaving the woman, and he said: "Hast no man condemned thee?" and she said, "No man, Lord." He said, "Neither do I condemn thee." Just in strict confidence, Doctor, I will tell you report says the last revisers of the Bible made a desperate attempt to have that part of Christ's teachings revised *out*, but failed.

If her husband was her "protector" why did he not protect her from his own lust, which drove the fond love for him out of her heart and turned her maidenhood ideal of home into a hell of lust such as Swedenborg describes? No wonder she was ready to flee from him when some other man held out the hope that she might yet realize her ideal home.

You call men who entice women from their unhappy homes the "woman's destroyer." I do not see (using my reason) that she is half as much destroyed when she is a willing companion in the sex relation as is the wife who is compelled to be partner of such a relation; *that* destroys all the love, harmony, sweetness and purity in her thought, and bitterness, hatred and disgust come in its place. It looks to me as if the husband is the destroyer.

These are not the only ones who did not choose the life you speak of. You know all about the power of one thought over another thought; you know all about the power of suggestion; you know all about telepathy, and you know that when a man sets his mind to work on an unsuspecting girl's there is but one mind acting, and the consequences are the girl has what you call a "misguided infatuation for a man." We know her thought has nothing to do with it, and when the man chooses to drop her he and the rest cry "erring woman," and consign her to the life you write of, while there is not one thought of error in her mind. The man with the erring thought deliberately sets his thought to work again on some other innocent and help less girl

and in that way thousands and thousands are thrown into the life you write of, and man decrees them there.

Those are not all. Thousands more are stolen from their homes; thousands more caught by promises of employment. Nearly all office girls, clerks, bookkeepers and factory girls are worked upon by their male employers in every way that their slimy, snaky thoughts can devise, and in that way many an unsuspecting one is cast into that life without one error thought of her own. You call them "soul-destroyed creatures." If there is such a thing as a "soul-destroyed creature" it is the man whose thought had deluded, deserted and then decreed an innocent girl into the "chaos and glare of an abandoned life."

Still those are not all. Man's law says a child born out of wedlock is a bastard and illegitimate. As if it were possible for a child to be anything but LEGITIMATE! I can see how there can be bastard and illegitimate parents, and these lawmakers have this way of covering their own tracks by laying the blame on the innocent and helpless ones, but they cannot cover them from the Lord, for Christ said harlots were gathered into the kingdom of heaven before such as they. If so-called legitimate girls find it hard to escape the life you write of, what of the so-called illegitimate girls? Men consider them their rightful prey from the start.

Then there are others who did not choose this way. Girls are born and brought up in homes where the man's passions make the place a hotbed of sensuality, and if one of them follow in his footsteps and manifest his thoughts (you claim to know all about thought transference) how quickly, in spite of the mother's entreaties, does the father drive her from home, claiming that she is a disgrace to him. If man will not protect his own production, do you think, knowing men as well as you do, that other men are going to protect her? No, and so the daughter goes to the only life that men allow her to live.

Now listen to your pathetic "last words to womanhood: Be good, be virtuous, be true to the womanhood and modesty of your conscience." Doctor, how many of these cast-out girls have you taken into your home and helped to be good, to be virtuous, to be true to the womanhood and modesty of your conscience? Did you ever see a child, whom the mother had washed and dressed all sweet and clean, after it had accidentally tumbled into a pool of dirty water? Why is a girl sweet, clean, pure and lovable till she associates with men, and then a "soul-destroyed creature living in the glare of sin"? Don't you think the dirty pools had better be cleaned out?

Why have men lawmakers gone contrary to all we see in nature and made the law so that children born in wedlock belong to the man, if it is not that they know a woman will in most cases stay in the hell they have made rather than desert her child? And then, Doctor, don't you think it a dirty, cowardly law for man, "woman's protector," to make, that all bastards belong to the mother?

Tell me why men are at present rushing around trying to get more stringent divorce laws passed if it is not that they find that their slaves are eluding them through the divorce courts, praying for escape from "their protectors."

Now, Doctor, I have not told you one thought that you do not already know, and do you wonder that I say your article headed "The Awful Fate of Erring Women" is the most hypocritical, cowardly and insulting to an innocent, helpless and defenseless class of God's children that was ever published.

If you will act from your true manhood you will print this letter in the Mental Advocate and beg the forgiveness of every woman who is living the life that you speak of who was *compelled* to live it instead of "choosing it." MRS. M. BARKER.

"Do you admire large families?" asked the courtly Virginia dame.

"Not too large, madam," replied George Washington.

It was shortly after this that the immortal George married a widow with two children.

But some years later, as the historian is compelled to add, he became the father of an entire country.—*Chicago Tribune.*

The Transportation Question.

After reading the Replies to Queries in No. 961 of Lucifer as given by Comrade Mintz I find myself as much in the dark as ever as to "who would run the railroads." To my way of thinking there will be no lack of people to run the railroads, for that kind of work under proper conditions will be as safe and pleasant as almost any other kind of work. The real question is *how* will the railroads be run? Or how will they be managed? With nearly 200,000 miles of road in operation in this country, under a score or more of systems or combinations, nearly all of them transcontinental and interstate lines, we surely have a condition confronting us and not a theory. The question I would like to have answered first of all is: Will the railroads remain the property of the companies claiming them, or do the Anarchists propose to expropriate them and make them public property? These questions may all have been answered in Anarchist literature, but if so I have not run across it.

Under Anarchist-Communism there would no doubt be a great falling off of the transportation business, for the reason that each community would be as near self-sustaining as possible. The raw material would not be shipped from the West to Massachusetts, New York and Pennsylvania, and the finished product returned to the very points supplying the material, as is now the case with wool, hides, horns, hops and barley, as well as many of the metals. Under present conditions it is to the interest of the railroad managers to kill all local enterprises if possible, so as to make dividends on watered stock by carrying raw materials as far as possible and returning the finished product to the same point.

Colorado, New Mexico and Wyoming wool is carried to New England and is returned to us in the form of cloth, finished wearing apparel and blankets. It is the same with hides, horns, hoofs and bones. Hops and barley are shipped to St. Louis and Milwaukee from Washington and Oregon and there mixed with a large quantity of water, brewed into beer, and then this water with the slight addition of hops and barley is carried by cars and ships to many parts of the world as well as the points that supplied such hops and barley. All this could and would be changed under a proper system of production and distribution. But in spite of all these facts it is doubtful whether the enormous railroad mileage, originally caused by competition, can be materially reduced, as no doubt the passenger traffic would be greatly increased under genuine Socialism.

If real Socialism or Anarchism is practicable, there ought to be some among its advocates who can tell us in what manner commerce will be carried on and what sort of an organization it will require to keep it in good running order. Also how balances will be settled between different nations and the communities of the same nation.

Ouray, Colo. C. H. WESSELER.

City Life Not Social.

By today's mail I send you two pamphlets on Cremation gotten out by the Cremation Society here in New York. Procured these pamphlets on purpose to send them to you some time ago, but one thing or another has prevented me from forwarding them. Some time when the spirit moves you to do so wish you would write an article on this subject. I have been much surprised to find but few radical people taking any active interest in this matter. What are so-called radical people generally interested in?

In Lucifer, No. 961, Alex. E. Wight asks some questions in regard to a "Colony in the East." One would think that for sociability alone many small colonies would spring up here and there. Many persons with very advanced ideas prefer to live in large cities. That is all right. Then again there are many persons equally advanced in thought who prefer to live outside of these great human hives. That is all right also. Is it impossible for a few persons of progressive ideas to join together, buy and on which they can build homes to suit themselves, and in this way not be so isolated one from another? In many ways it seems to me not advisable to locate too far away from cities

or towns, under existing conditions. Taxation cannot at present be avoided even if one located a thousand miles from a town. In these large cities social life is not very easily attainable. It takes too much time and money to meet together frequently. I was born and brought up in New York City and I find that, notwithstanding its great population, there is to an extent a certain amount of provincialism to be found here. There are cliques, and each member of a clique knows all about the other members of the clique. Of course it is beyond us to keep a record of everybody in a large city as one can do in a village, but *somebody* keeps a record of you and your doings. It seems to me that human nature is very much the same in large cities, small cities or villages.

I lived for many years in the West, but while there was never overpowered by the number of very advanced persons that I met with. So it is everywhere. One finds gentle, kindly, good persons in traveling about, you also meet with persons with the opposite characteristics, but I can assure you that the gentle, kindly inclined persons have but a very poor show in rush hours at the Brooklyn Bridge.

Brooklyn, N. Y. CORNELIA BOECKLIN.

Children's Unions.

An article on the "Children of the Coal Shadow," by Francis H. Nichols, in McClure's Magazine, tells of the pitiful efforts made by the child workers for their own protection. The writer says in part: Puerile, and almost amusing, as are children's unions, they have in some instances met with success in advancing wages and in shortening hours of labor. The secretary of a knitting union told me that during the three years of its existence the organization had by a series of demands and strikes obtained an advance of 15 per cent. for every one of the 300 employes. The girls who work in a squib factory were receiving 70 cents per day. They asked their employer for an increase of 5 cents in their daily wage. His refusal was prompt and indignant.

"Then," said the president of the union, a girl aged 16, "we served notice upon him that unless he gave us the raise within 24 hours we would strike. We knew he had lots of orders to fill, and he couldn't afford to shut down. The next day he posted up a notice that hereafter we would be paid 75 cents a day, and we're getting it yet. That's what the union done."

It is, however, a peculiarity of children's unions that they not infrequently declare a strike because of a grievance that has nothing directly to do with hours or wages. The child of the Coal Shadow submits uncomplainingly to an habitual treatment which in a country like China would be considered cruel and intolerable. But when extra pressure is so brought to bear upon the little human machine that it is strained to the breaking point; when the child's very life is threatened; then, as a last resort, he turns for protection to the union, composed of children like himself, who share his sorrows and who can appreciate his sufferings. The 17-year-old president of a union told me this story of the latest victory of her district local:

In the performance of certain work in the factory a little girl was employed to operate a treadle.

"She had to work all day long, and as she was growing pretty fast she began to get kind of crippled-like. She was lame in one leg, and she was lop-sided, one shoulder being higher than the other. By-and-by she got so bad that she had to lay off for a week and go to bed. While she was away the boss hired a big boy to work the treadle, and paid him, of course, considerable more than she was getting. But when she came back to work, he fired the boy and put her on the treadle again. Our grievance committee waited on the boss, and asked him polite, as a favor, to give her an easier job, because she was getting deformed. But he said that he wouldn't have no interference with his business. He was an American citizen, and no one could dictate to him. Then I called a meeting of our local.

"'Girls,' says I, addressing them from the chair, 'shall we stand for it—we, that believes in the rights of man? Shall we stand for seeing her growing up a cripple, and the union not doing nothing nor reaching out no hand for to help? I know that it's tough to strike now, because some of us is supporting our families, whose fathers is striking. Shall we stand for it?' They voted unanimous to strike if she wasn't took off the treadle. We had the resolution wrote out nice on a typewriter. He thought it over for two days, and then he give in. The boy is working the treadle yet, and the girl is at the bench."

Vrilia Heights School.

To those of our city friends who may contemplate getting away from the city for part of the summer months the following notice may be of interest: "Vrilia Heights Metaphysical School (sixth season) will open June 15. Improvements are being made on the grounds to suit the plans for a larger work than hitherto. The school will still be under the direction of Dr. Alice B. Stockham, by whose wise management it has reached its present high standard. She will be assisted by a number of experienced helpers and teachers, and every effort will be made to make it the very best means for spiritual unfoldment. The re-creating power of Vril is evinced in the daily doings—in class work, in meditations, in camp amusements, in the care for the comfort of guests. Vrilia Heights (Williams Bay P. O.) is situated on the north shore of Lake Geneva, Wis., 75 miles from Chicago. 'The most delightful place in the world,' say its friends. In tents or cottages in the woods, in boating or swimming on the lake, the inspiration and freedom of camp life, one can have every condition for real re-creation and soul growth."

Dr. Stockham's address is 56 Fifth avenue, this city.

It Can Be Done.

After giving to your correspondent Adeline Champney all the credit due to her lucid and brilliant way of putting things, I do insist that law and the state can do something, though not everything that is necessary, to improve the quality of the race. For instance:

Inasmuch as it has been proved that the college education of men tends to race suicide, and that the cradle would absolutely cease to rock if all women had the higher education of normal schools and colleges, how easy it would be for the state to prohibit such education except to persons who are defective physically to such a degree as to be undesirable for fathers and mothers.

The state can refuse to tolerate the celibate priest, or communities of monks or nuns, except upon the condition that none but physically or otherwise defective persons shall enter such orders or professions.

The state can recruit its army, not from the best of mankind, but from the mental misfits and moral perverts who have barely enough of bodily health and strength for the business of warfare.

For the benefit of the gifted and the admirable of mankind who would be the most desirable as fathers and mothers, the state might repeal all its sexual prohibitions, still leaving them in force as to other persons; and again for the benefit of its defectives and undesirables it could repeal all its laws about preventive checks and other methods of race suicide, leaving them in force as to other persons.

Though this may look like a double standard of morality it is founded on the sane and right principle that increase and multiplication is a virtue with the sound and the fit; and that race suicide is a virtue with the unfit and degenerate. The general rule that like produces like is safe enough for either state regulation or private initiative to follow.

Recognizing the imperfection of all things governmental, we will admit that it is little that the state alone can do. For the direction of private enterprise we need a cult or religion of race improvement which will lend all sexual effort not to a single standard but to varied forms of human excellence, but the state is *fully* justified in puttitg a stop to the multiplication of criminals, diseased, insane and hopelessly incapable persons; and to protect its best manhood from destruction in warfare and in death-dealing industrial employments, and from the education and superstition that would divert it to a monastic or sterile life.

Boston, Mass. N. E. GREEN.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, $1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Heart to Heart Talks.

(Not by the "Shepherd of his Flock," but by a Brother Seeker after Truth—as it is in Nature.)

A DANGEROUS PUBLICATION.

First I wish to say a word or two to Brother Edward Stern, and to all who, like him, appear by their language to consider themselves Freethinkers par excellence—a sort of Freethought ARISTOCRACY, so to speak. In his article entitled "Hear the Other Side" (this article was headless when it came to us, so we were compelled to invent one) he takes the attitude of all believers in the necessity of "law"—for the other fellow!

While for Edward Stern there is no danger in reading Lucifer; while for him it is "a valued journal"; for the "average adult it is a dangerous publication," as dangerous as a "keen razor would be in the custody of an inquisitive infant." For this reason Brother Stern would join with the "publishers of the new Roman Catholic paper" and with "sundry other *right-minded* citizens" in an effort to have Lucifer "suppressed, were that legal fiction possible."

Thank you, Brother Stern, and with you I thank the great majority of Freethinkers, rationalists, libertarians, as you very honestly no doubt believe yourselves to be. You have the advantage of numbers on your side. You have the support of several widely supported and prosperous "Freethought" journals, one of which is so pure and holy that it will not exchange with Lucifer—whereas Lucifer stands ALONE—alone in maintaining that by far the most important of all liberties, most vital of all rights and privileges, is the liberty or the right to be BORN WELL if born at all, the journal that stands alone in advocating "Freedom for Mothers" as the incomparably most necessary of all freedoms, since it needs no argument to prove that

> "No nation, wise, noble and brave,
> Ever sprang, though the father had freedom,
> From the mother a slave."

No journal besides Lucifer, so far as I know, attempts to show that the bed-rock reform is that which will free woman, morally, intellectually and physically, from bondage to sex-superstition, from slavery to priest-made and politician-made laws subordinating woman to man in the most tremendously important as to consequences of all human occupations, that of CHILD-BEARING—a work which no man CAN do if he would, and which it is safe to say very few men would do if they could.

Yes, truly, Lucifer is a dangerous publication; dangerous to the slaveholding class or classes; the class that wants INEQUALITY, the class that wants privileges for the few, for the elect and select few, and the bondage of ceaseless, unrequited toil for the many. The selfish and the cunning know full well that so long as the mothers of the race are content to be the sex-slaves of their lords; so long as mothers are not free to choose the best possible fatherhood for their sons, those sons will continue to be the industrial slaves, the political slaves, the military slaves of the cunning and capable, of the egoistic and the narrowly selfish few.

This seems to be the true inwardness of the demand for the suppression of Lucifer as a dangerous publication. Nothing is so dangerous to the slaveholding classes as the spread of knowledge among the masses, the ignorant, the enslaved classes. So long as the slaves are CONTENT to be slaves their masters feel safe; hence their opposition to "incendiary literature," such as Lucifer and its pamphlet publications, whose main purpose is to rouse a spirit of discontent, of *unrest*, of intelligent REBELLION among the slaves.

PEARLS BEFORE SWINE—PROMISCUITY.

I have often thought that if the Galilean reformer ever uttered this saying, "Cast not your pearls," etc., he dishonored himself thereby, and allied himself with the "pharisees" whom he so constantly held up for reprobation. To compare those who can not see things as we do to "swine," is the quintessence of arrogance, of bigotry—of pharisaism. Am glad to know that Celia B. Whitehead does not feel that she is throwing her pearls before swine when she writes for Lucifer's readers, and that she does not look upon its contributors as "promiscuity crazy."

One of the best answers to this kind of mud-flinging was given, a few years ago, by Dr. Juliette H. Severance to one who asked, at the close of her lecture on marriage:

"Are we to understand the lady lecturer to advocate promiscuity?"

"Assuredly yes," was the prompt reply. "I advocate freedom of choice in all matters of sex. We all know that domestic swine, barnyard fowls and some other quadrupeds and feathered bipeds practice what is called promiscuity in sex relations, and I certainly should oppose any law that would prevent them from following their natural inclinations in this regard, and if you, sir, are on the same plane of development with domestic swine and barnyard fowls I should likewise oppose any legal enactment which would prevent your living that kind of life, provided always that you can find women who will voluntarily meet you on that plane. But as one who believes in evolutionary progress I would very seriously advise you to come up HIGHER."

These are the exact words of the distinguished lecturer, as nearly as I can now recall them, as given by herself at a recent meeting of the Chicago Society of Anthropology.

It has often been said by thinkers and observers that the best way to find out what a man really is, is to get him to talking of his fellow-men. As a man thinketh of others so he is himself. "Charity [love] thinketh no evil." If Brother Stern had not (momentarily, let us hope) forgotten these wise and true maxims he would not have laid such a serious indictment at his own door as to call Lucifer's contributors "promiscuity crazy." In all sincerity, I venture to say that very few of our readers, even of the most conservative and conventional, agree with Brother Stern in this vituperative accusation.

And now while the question is "upon the carpet," as the Frenchman would say, I wish to add that most people use the words promiscuity and promiscuous entirely too PROMISCUOUSLY; that is with too little discrimination, too little regard for the true meaning of words. Webster thus defines "promiscuous":

"Mingled; confused; undistinguished; indiscriminate; united in a mass without order."

Thus defined, the words would apply properly to those afflicted with the diseases known as nymphomania and satyriasis, also to those rendered INSANE by sexual starvation, just as a man perishing from lack of food may become so insane as to put into his stomach—promiscuously—bones, stones, clay, chalk, old shoes, carrion flesh, ANYTHING that he may fancy will give him relief from the gnawings of hunger.

When not under the dominion of man's selfishly arbitrary

will, the lower orders of animated nature are not sexually promiscuous, and very rarely are they known to be afflicted with any of the forms of sexual insanity, such as afflict the so-called superior race. As Darwin has so clearly shown in his "Descent of Man" and "Origin of Species," beasts and birds in a state of nature are SELECTIVE, not promiscuous; that is to say, the female selects the male with which she desires to associate in the relation that produces offspring. In this way, without the aid of human intelligence—which aid should certainly be of great value in human evolution—and without the interposition of the "supernatural," so called, the almost infinite varieties of animal forms have been originated and developed to their present marvelous state of perfection.

That the human species has not yet reached a similar state or degree of perfection of type to that attained by many species of birds and quadrupeds—except perhaps in rare instances—is believed by many investigators to be owing chiefly to masculine man's mania for power and pelf, which mania leads him to deny to his feminine counterpart the right of self-ownership, the right of unrestricted selection, or choice, of sex-partners; also denial of right of choice as to times, places and general conditions under which she shall (or shall not) assume the office—the responsibilities, the labors and perils—of maternity.

LAW, LAWLESS, SELF-EXISTENT, ETC.

Edward Stern and C. F. H. take exception to the view expressed by me in a recent issue of Lucifer, regarding the right use and the abuse of the term law. To my thinking there is no word in the English language that has been and still is a greater barrier to human progress, to human weal, than this word of three letters, unless, perhaps, that other and kindred word of three letters, God; and the evil wrought by both these words is traceable to the same idea or thought, namely, the idea of AUTHORITY, of authority vested in a being, an entity, a power, outside of man and superior to man; a power more or less intelligent, and against which it is useless, if not wicked and self destructive, to REBEL.

That the word law when applied to the operations of nature has a meaning similar in most minds to that usually given to the word God, is truthfully expressed by that eminent logician, John Stuart Mill, when he says:

"The expression LAW OF NATURE is generally employed by scientific men with a sort of tacit reference to the original sense of the word law—namely: the expression of the will of a superior, the superior in this instance being the Ruler of the universe."

The original meaning and, as I maintain, the only correct meaning of the word is, "that which is LAID, set or fixed, like STATUTE, CONSTITUTION, from the Latin STATUERE," and statuere means "to set, station, ordain."

All these definitions are copied from Webster's Unabridged Dictionary.

* * *

My objection, therefore, to the use of the word law when applied to the operations of nature is two-fold:

(1) It is unscientific; it is not true to the original, the etymologic meaning or derivation of the word, as shown by all lexicographers. Law, by its derivation, means a "rule of conduct LAID down by a superior"—a rule that did not always exist; an enactment or statute that can be changed or repealed; a rule that is not a self-acting force, but one that constantly requires an executor and is of no force or value whatever without such executor.

(2) As any one can see, these essential characteristics do not apply to the operations of nature, as that word is understood by modern scientists. So long as it was taught and believed that nature—the cosmos, the visible and tangible universe—was MADE by a pre-existent, all-powerful, all-wise Creator there was some reason for assuming that the "modes of motion"—natural attraction and repulsion, light, heat, sound, etc.—were, in their origin, laws, enactments or statutes ordained and kept in force by the same power that created the earth, the solar orbs and all contained therein.

But modern science has changed all this. When a French astronomer was asked why he had left God out of his book the reply was: "I had no NEED of that hypothesis!"

That is to say, the "creation theory" has been superseded by that of "evolution" as being more rational, more in accord with the facts of daily observation.

If the evolution theory be the true explanation of the cosmos, the universe of matter and force, then, so far as we can see and know,

NATURE IS ALL THAT THERE IS!

Then nature must be self-existent, lawless and free, simply because there is no creator, no law-giver, outside of itself to which it might be supposed to be amenable, and to speak of "laws of nature" is illogical, absurd, from the definitions and derivation of the word law.

If this line of reasoning be the true one, then Freethinkers, rationalists, libertarians give themselves and their cause away, and practically concede the ground in dispute between themselves and theologians, when they talk of "laws of nature." To be consistent, logical and truthful, it seems to me, we should say the FACTS of nature, the modes of action, or the forces of nature. These facts and forces, we all know, are not our lords and masters, but simply the materials, the entities with which we find ourselves environed, and instead of slavishly SUBMITTING to them it is our duty and privilege to OVERCOME them—to conquer, to change and to utilize them by intelligent study, and thus become the lords and masters of the universe!

Right here this Heart to Heart Talk must come to abrupt ending, leaving several other topics of interest to wait till a future issue.

M. HARMAN.

The Wollstonecraft Number.

A few favorable answers have been received in response to the inquiry made last week under this title—enough to make it reasonably certain that the plan will be a success. The 27th of April is the anniversary of the birth of Mary Wollstonecraft. In order that the memorial number may be dated on Thursday following this date it will be necessary that the contributed matter for that issue reach us soon—if possible, not later than the 23d of this month.

Think On, Say On, Act On!

Should one man, ten men, fifty thousand laugh
Because thy thoughts breed folly in their minds,
Fear not. Think on. Such laughter is but chaff,
Mere dross of reason wasted by the winds.

Should one man, ten men, fifty thousand cry
"Thy words are false. Forbear thou to condemn!"
Fear not. Say on. Time's self shall justify:
Thy words shall live, and give the lie to them.

Should one man, ten men, fifty thousand curse
Those acts of thine that counter to their will,
Fear not. Act on. Have courage! Which is worse,
To die for truth—or live—to die for nil?

—*W. L. Bultitaft.*

J. T. Trowbridge tells this story of Theodore Parker in the Atlantic Monthly:

"Parker was one of the anti-slavery leaders, one whose ability and position as a preacher gave him something more than a local reputation, and carried the odium of his name as far as those of Phillips and Garrison were known and hated. How he was regarded in South Carolina was illustrated by an experience a Boston merchant once had at Charleston. An excited crowd gathered around the hotel register, where he had written his name, observed him with suspicious whisperings and threatening looks, which became alarming, when the excited landlord stepped up to him and said anxiously:

"'Your name is Parker?'

"'That is my name, sir.'

"'Theodore Parker of Boston, the abolitionist?'

"'Oh, no, no, sir! I am Theodore D. Parker, a very different man.'

"The landlord heaved a sigh of relief.

"'I am glad to hear it,' he said. 'And allow me to give you a bit of wholesome advice. When you are registering your name in Southern hotels, write the D. damned plain!'"

Hear the Other Side.

For some time I have regularly perused the columns of your valued journal, hence I marvel not that the publishers of the new Roman Catholic paper, and likewise sundry other right-minded citizens, would like to have it suppressed, were that legal fiction possible. Lucifer is a dangerous publication. I would just as lief place a keen razor in the custody of an inquisitive infant as hand a copy of Lucifer to the average adult. Personally I heartily enjoy glancing through your paper and keeping in touch with the menagerie. It was my intention to drop a line to Celia B. Whitehead of Denver, Colo., and tell her not to throw her pearls before swine, etc., but I am real glad to note that Celia could spare sufficient time from her dishwashing to throw some nice ivory suds over the unclean crowd, who are promiscuity crazy; but I am afraid it will take something stronger than soapsuds to dissipate their foul delusions.

The article "The Majesty of Sex" in your last issue, from the pen of J. William Lloyd, is worth a whole year's subscription, hence I enclose the dollar. You can forward a batch of those scarce pamphlets, for I always like to read up on both sides.

I would not be after inflicting this communication upon you and your readers but there has just come to hand a couple of marked copies. In one of them the Truth Seeker of New York City takes your venerable editor to task because, after Robert G. Ingersoll has gone the way of all flesh, he ventures to perceive a few imperfections in that canonized saint of Infidelity. Immediately after the campaign of '96, when the redoubtable Colonel was still firing chilled-steel, armor-piercing projectiles at the Church, I delivered an address in the house of his friends, viz.: the Liberal League of Philadelphia. Subject: "The Hyprocrisy of Robert G. Ingersoll."

Ingersoll was a man of great mental ability and endowed in a marvelous degree with the gift of eloquence. He prostituted these talents more basely than the average female prostitute, for he did not have to do so. Talk is cheap, but it has been truly said that actions speak louder than words. To hear the Colonel talk one would think that he really loved humanity. When he acted he let the cat out of the bag by showing that he loved gold more than human beings.

Years and years ago, when silver was quite respectable, Ingersoll had a discussion with one Bland, and stoutly declared against fiat money, and gave his reason why, namely, that money is a product of nature. When men dig out gold or silver they secure money that is not "hocus pocus," or "fiat," but the real, genuine, simon-pure article. Then there came a time when the international money sharks of the world saw that too much gold and silver were being produced. Why, if that production kept on climbing upwards, mankind would, to a greater and greater degree, be enabled to dispense with their dishonest credit and bond system. The edict went forth and Robert, in common with a multitude of others, fell down and worshiped the golden calf.

Of course in ye ancient days the Isrealites were very, very foolish to have done likewise and no one could scourge them more efficiently than the witty infidelistic lecturer, Robert G. Ingersoll. A cog slipped in the mental lubrications of Robert, the laws of nature underwent a very partisan change and, without its being written upon the leaves or blazoned on the skies in flaming letters why, nature decreed that gold alone was money. Religious revelation, unless accompanied by the foregoing signs, was very fallacious.

What truly brave men are radical reformers! When I spoke before the Liberal League there was but a single speaker who essayed the task of defending Ingersoll, but the Truth Seeker can see no flaw in its saint. There are other things which that fairly named paper fails to see. Years ago they mailed me a copy of their sheet. It contained a most unjust attack upon the Jewish race. Happening to be of Jewish descent, I wrote them up a short rejoinder, which they very promptly suppressed.

"Nature is LAWLESS, free, self-creating, self-existent: acknowledging no ruler, no monarch, no creator." The foregoing is from the pen of M. Harman and is from the second marked article, the one in which Free Society is in the ring.

The scope of the foregoing quotation is quite broad. I do not question but that the editor of Lucifer means all that he says, but in my humble judgment he has bitten off more than he can masticate, let alone swallow and digest. Even if he succeeds, how about those who do not possess his insight and understanding? Are we simply to blindly absorb and refrain from differentiation?

Instead of being lawless we find the realms of nature omnipresent with law. Whatsoever nature will do for man or for men, conditions being complied with, she will do for any and all mankind. The laws of nature are the expressions of the Infinite Wisdom of the universe. When men and women, instead of seeking after delusive, non-existent freedom, will reverently seek to take upon themselves the yoke of obedience to that Love and Wisdom, of which their own paltry store is but a faint reflection, they will solve frightful problems by another route than "Motherhood in Freedom."

4244 Chestnut St., Philadelphia. EDWARD STERN.

How Wars Begin.

"Here is a remarkable statement," said Mr. Bibbin, looking up from his newspaper.

"What is it, dear?" his wife asked.

"It says there has not been a decade in the last five centuries in which war has not been waged somewhere in the world."

"Isn't that dreadful? Why can't people be reasonable and live in peace?"

"Because people are mostly intolerant fools," Mr. Bibbin answered. "I declare, it makes a man ashamed of his kind." He crumpled the paper and dashed it to the floor.

"There, there, Elias," said his wife, "don't get excited over it."

"Who's getting excited? I s'pose I've got a right to express an opinion in my own house."

"It's no more your house than mine, I'd have you know," said Mrs. Bibbin. "I guess I worked and scrimped as hard as you did to get it."

"See here, madam!"

"Don't you madam me, Elias Bibbin. I won't stand it."

"Oh, you won't, won't you? Well, if you were a man I'd punch your impertinent jaw!"

"No, you wouldn't, big bully. You wouldn't dare say boo to a man."

"I wouldn't, hey?" He strode toward her, shaking his fist. "For two cents I'd——"

"You lay a hand on me," said Mrs. Bibbin, snatching up the rose vase, "and I'll——"

Just then the door-bell rang.—*Boston Eagle.*

VARIOUS VOICES.

Dr. E. B. F., Jr., New York:—Better let your readers in New York know of Senate Bill 265—with a provision to compel vaccination whenever the Commissioner of the State Department of Health concludes that it may be necessary to DISEASE all the people of a town or county. Possibly there may be readers of Lucifer in New York State who would take time to write in opposition to this invasion of liberty, life and health—addressing the Senate Committee on Public Health, or any member of the Legislature.

—

P. V. O., Little Rock, Ark.:—Women cling to the old mar-

riage system with a tenacity that cannot be overcome. They will not accept any better system. They are prejudiced against all innovations. The same remarks hold good as to men also. But for all that, I say *peg away* at them. I enjoy reading the letters of experience. Received your pages on "Autonomy or Self-Law," and will say that the arguments, the common sense, the justice, of your position cannot be successfully controverted. If you have these pages in pamphlet form send me some of them for distribution among our legislators. Enclosed find $1.50 on subscription.

Carl Nold, 1351 S. 13th St., St. Louis:—In answer to John Wirt, who in Lucifer, No. 961, made some suggestions concerning World's Fair visitors, I desire to state that by next fall I will try to establish some kind of an information bureau.

The Chicago Society of Anthropology

Meets Sundays at 3:30 P. M., Hall 913, Masonic Temple. Free lectures. On April 19 Dr. Paul Edwards will lecture on "The Value and Progress of the New Thought."

The Chicago Philosophical Society

Meets Sundays at 8 P. M., Lincoln Hall, 72 Adams street. Seats and discussion free. On April 19 Mr. Dalton will lecture on "Socialism."

WAR ON CAT'S!

Prices of America's leading watches cut below biggest catalogues!

HAMPDEN: "Special R.-Way," 23 jls., $32; "New R.-Way," 23 jls., $26; "John Hancock," 21 jls., $21; "Dueber Watch Co.," 21 jls., $18; same, 17 jls., $16; Hampden, 17 jls., adj'd, $10; 15 jls., $7; 7 jls., $4.50; "Century," $3.

ELGIN: "Veritas," 23 jls., $39; same, 21 jls., $35; "B. W. Raymond," 19 jls., $20; same, 17 jls., $18.50; "Wheeler," 17 jls., nickel, $11; same, gilt, $9. Elgin, 15 jls., $7; 7 jls., $5.

WALTHAM: "Vanguard," 23 jls., $29; same, 21 jls., $25; "Crescent Street," 21 jls., $20; "Appleton, Tracy & Co. Premier," 18.50; same (not "Premier") $16; "Bartlett," nickel, 17 jls., $11; same, gilt, $9. 15 jls., $7; 7 jls., $5; "Standard," $3. These all in silverine screw cases. In 20-year gold-filled $3.50, in 25-year cases $6 more, all prepaid.

Send for prices of Solid Gold 12 size or Ladies' Watches, Diamonds, Opals, Silver Plated and Optical Goods, Music Boxes, Jewelry, Chains, Clocks, Freethought and other badges, Ingersoll spoons, and my tract—"Theism and the Crucible"—free.

OTTO WETTSTEIN, La Grange, Cook County, Ill.

TOLSTOI'S NEW WORK.

The Slavery of Our Times.

With Portrait of the Gifted Author, and Introduction by the Translator, Aylmer Maude.

CHAPTER TITLES,

I., Goods Porters Who Work Thirty-Seven Hours; II., Society's Indifference While Men Perish; III., Justification of the Existing Position of Sciences; IV., The Assertion of Economic Science that Rural Laborers Must Enter the Factory System; V. Why Learned Economists Assert what is False; VI., Bankrupte of th Socialist Ideal; VII, Culture or Freedom? VIII., Slavery Exists Among Us. IX., What is Slavery? X., Laws Concerning Taxes, Land and Property; XI., Laws the Cause of Slavery; XII, The Essence of Legislation Is Organized Violence; XIII., What Are Governments? Is it Possible to Exist Without Governments? XIV., How Can Governments Be bolished? XV., What Should Each Man Do? An Afterword.

Well printed on heavy paper. Substantially bound. 186 pages. Price, 65 cents.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

VACCINATION A CRIME.

With Comments on Other Sanitary Superstitions.

BY FELIX L. OSWALD, M. D.

"Vaccination spreads diseases; vaccination impairs the organic functions; vaccination encourages reliance on worthless remedies; vaccination spreads small-pox; compulsory vaccination furnishes dangerous legal precedents."

With illustrations of diseases frequently resulting from vaccination. 195 pages. Price 10 cents. For sale by M. Harman, 500 Fulton St. Chicago.

Agents Wanted To sell the Toltec Dandruff Cure and the Toltec Hair Dressing (restores natural color). Are clean and perfect. Liberal commission. Write for circulars. Address:
The Toltec Remedies Co., Box 1307 Denver Colo.

965.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To New Subscribers: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

Trial Trip Subscriptions.

For one dollar we will send Lucifer ten weeks to eight different addresses, and to the one sending us the list, any one of the following books:

The Origin of the Family, Private Property and the State. By Frederick Engels, 217 pages, handsomely bound in cloth. Postage, 6 cents.

The Slavery of Our Times. By Leo Tolstoi. With portrait of author, 186 pages. Blue cloth; silver lettering. Postage 8 cents.

Nora: A Doll's House, and Ghosts. The two dramas bound together. Olive cloth; red lettering. 108 pages. Postage 8 cents. This offer will, we hope, induce our friends to extend Lucifer's circulation materially.

LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.
Man, the Ungrown.
Woman, the Serf.
Woman in Freedom
Marriage: a Retrospect.
Marriage: a Forecast.
The Free Society.
Some remarks on the early star and sex worships.
Notes—On the Primitive Group Marriage; Jealousy; The Family; Preventive Checks to Population.

The book is printed on extra book paper and handsomely bound in cloth. Price, $1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer. M. HARMAN, 500 Fulton Street, Chicago, Ill.

VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER.

CONTENTS:—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only." Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spoiling of the Heathen;" What are the Effects of Raids and Crusades? The Economic Side of the Problem. Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

WITH APPENDIX:—The Wanderings of a Spirit; Our Fair Civilization. The Folly and Cruelty of It All. Price 15c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

A Private Maternity Home

Or Lying-in Hospital for Women During Pregnancy and Confinement. Especially adapted to classes that wish to avoid publicity. We provide a home for the infant by adoption if desired.

For particulars and terms give description of case, and address.

Suite 63-119 LaSalle St., Chicago Ill. C. S. WOOD, M. D.

RADICAL LITERATURE.

For Sale by Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. R. Tucker. 400 pages. Handsomely bound in cloth. $1.50.

AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 50c; paper 15c.

ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 16 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for $2.75.

A PLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.

A TALE OF THE STRASSBURG GEESE. R. B. Kerr. Together with The Strike of the Strassburg Geese (C. W. Coolridge), A Traveler's Tale (R. B. Kerr), The Cat's Story (Emile Zola) 5c.

AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 5c.

BALZAC'S SERAPHITA: The Mystery of Sex. Mary Hanford Ford. Cloth. $1.

BORNING BETTER BABIES—Through regulating reproduction by controlling conception. E. B. Foote, Jr., M. D. 25c.

CHILDREN OF THE ITALIAN POOR. Poala Lombroso. 5c.

DAWN OF CIVILIZATION, THE; or, England in the Nineteenth Century. J. C. Spence. 176 pages. 25c.

DARWINS, THE. (A Novel.) Elmina D. Slenker. 50c.

CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.; 81 portraits of delegates, including Benj. R. Tucker, Laurence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post and George Schilling. 626 pages. 50c.

DIGGING FOR BED-ROCK. Camp-meeting talks and sketches by Moses Harman. 5c.

DR. FOOTE'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS—Wedlock; Scientific Marriage; Heredity; A B C of Temperaments; Powell and his Critics; Physiological Marriage; Physical Improvement of Humanity; Causes of Disease, Insanity, and Premature Death; A Step Backward. Any of the above books sent by mail on receipt of price.

EAST TENNESSEE SKETCHES. A. and Cecile Chavannes. 25c.

ECONOMICS OF ANARCHY. A Study of the Industrial Type. Dyer D. Lum. 15c.

EIGHT-HOUR MOVEMENT. John P. Altgeld, ex-Governor of Illinois. 5c.

EVOLUTION AND REVOLUTION. Elisee Reclus. 5c.

FIELDS, FACTORIES, AND WORKSHOPS; or, Industry Combined with Agriculture and Brain Work with Manual Work. Peter Kropotkin. 360 pages. 40c. Postage, 5c.

FREE PRESS. Arguments in support of demurrer to the indictment of M. Harman, E. C. Walker and George Harman, under the Comstock law. G. C. Clemens and David Overmyer. 20c.

GIORDANO BRUNO. His Life, Teachings, and Martyrdom. Burned for heresy in Rome, Feb. 17, 1600. 5c.

GOD AND THE STATE. Bakounine. 25c.

GOVERNMENT ANALYZED. A remarkable work by a remarkable man, Col. John R. Kelso, the history of whose life reads more like romance than reality. This book is the last of a series—Deity Analyzed, Bible Analyzed, Universe Analyzed. By the author's death this work was left unfinished, but was completed by his wife, Etta Dunbar Kelso. 319 pages; cloth. Price reduced from $1.50 to $1.

HILDA'S HOME. Rosa Graul. "An o'er true tale" of woman's wrongs and of one woman's struggles and final triumphs in her attempt to secure justice for herself and for her sisters. 426 pages. Cloth, $1; paper, 50c.

HUMAN RIGHTS. J. Madison Hook. 5c.

IMPORTANCE OF HONEST MONEY. A simple, scientific, invariable standard of price. James Adleman. 250 pages. Paper, 50c.

IN BRIGHTER CLIMES; or, Life in Socioland. Albert Chavannes. 25c.

INFIDEL DEATH-BEDS. "Idle Tales of Dying Horrors." G. W. Foote. Brief biographical sketches of 97 Freethinkers, including Bruno, Buckle, Byron, Comte, Darwin, George Eliot, Gibbon, Goethe, Hugo, Harriet Martineau, Mill, Paine, Madame Roland, George Sand, Shelley, Voltney, and Voltaire. 25c.

IN HELL AND THE WAY OUT. A plan of Social Democracy outlined. Henry B. Allen. 10c.

INSTITUTIONAL MARRIAGE. From the viewpoint of an exiled Mormon. M. Harman. 5c.

JOHN'S WAY. A domestic radical story. Elmina D. Slenker. 25c.

KAREZZA. Ethics of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free. $1.

KORADINE. A story for young and old. Extra levant cloth. $1.

LIBERTY IN LITERATURE. Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living." An address delivered in Philadelphia, Oct. 21, 1890, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 30, 1892. Cloth, 50c.

LIBERTY. Political, Religious, Social, and Moral. A. F. Tindall. 5c.

LITTLE LESSONS FOR LITTLE FOLKS. Elmina D. Slenker. Boards, 40c.

LIZZIE MELTON. A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 25c.

LUCIFER. Third Series, Vol. III. (1890). Cloth, $1.25. Postage, 25c.

MAGNETATION, and Its Relation to Health and Character. Albert Chavannes. 25c.

MARRIAGE. An address by Dr. Juliet H. Severance. 5c.

MARRIAGE IN FREE SOCIETY. Edward Carpenter. A dainty little gift book. 25c.

MEN, WOMEN AND CHANCE. William Platt. Containing two tales: The Ascent to the Heights, and Blind Men and Seeing. Well printed on heavy paper and artistically bound in cloth. Gilt top, rough edges. 75c.

MEN, WOMEN, AND GODS. Helen H. Gardener. With preface by Col. R. G. Ingersoll. Contents: Introduction by Col. Ingersoll. Men, Women, and Gods. Vicarious Atonement. Historical Facts and Theological Fictions. Appendix. Address to the Clergy and Others. Letter to Cleveland Congress of Freethinkers. The only authorized and correct edition. Large 12mo, heavy-toned paper. Portrait. This volume is by far the best writing this famous author ever did. It is very fine. Cloth, $1; paper, 50c.

MISSING LINK IN MODERN SPIRITUALISM, THE. A. Leah (Fox) Underhill. With portraits of the Fox Sisters and others. 473 pages. Cloth. Reduced to $1.

MORIBUND SOCIETY AND ANARCHY. Jean Grave. Cloth, 40c; paper, 25c.

MOTHERHOOD IN FREEDOM. M. Harman. 5c.

NORA, A DOLL'S HOUSE, and GHOSTS. Ibsen. Cloth, 75c.

OUR WORSHIP OF PRIMITIVE SOCIAL CONDITIONS. E. C. Walker. Contents: Love and Law; The Moloch of the Monogamic Ideal; The Continuity of Race-Life, and Tyranny; Food and Sex Palliates, a Criticism; When Men and Women Are and When They Are Not Varieties; The New Woman: What is she? What will she be? The State Hiding Behind Its Own Mistakes; Bishop Potter's Opinion of Divorce; Love: Its Attraction and Expression; Is She an Honest Girl? Lloyd, Platt, and the Pitiful Facts; Social Radicals and Parentage; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections upon Reading William Platt's "Woman, Love, and Life." 15c.

PERSONAL EXPERIENCES of Two American Anti-Vivisectionists in Various Countries. Philip G. Peabody. With an Appendix by Col. R. G. Ingersoll. Reduced from 25c to 15c.

PERSONAL RIGHTS AND SEXUAL WRONGS. Oswald Dawson. 25c.

PRIESTLY CELIBACY. Prof. A. L. Rawson. Together with The Incoherence of Transition (E. C. Walker), Motherhood in Freedom (Moses Harman), The Greatest Sin (an allegory, R. B. Kerr), and Jealousy, the Foe of Freedom (Oscar Rotter). 25c.

RELIGION AND RATIONALISM. The relation of each to human liberty. The religionist, fancying that he has the whole truth, is logically opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Freethinkers who are only unbelieving or disgruntled religionists. The necessity of separate organizations and a division of labor among reformers. The Secular Union. Important facts and arguments in compact form. E. C. Walker. 5c.

RIGHTS OF MAN. Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, as advocating liberty and democracy. Contains the fundamental principles of true republicanism. Cloth, 50c; paper, 25c.

RUBAIYAT (Quatrains) OF OMAR KHAYYAM. Edward FitzGerald's interpretation; with original introduction; special cover; latest version. Paper, 10c.

RULED BY THE TOMB. A discussion of free thought and free love. Orford Northcote. 15c.

SCIENCE IN STORY; or, Sammy Tubbs, the Boy Doctor, and Sponsia, the Troublesome Monkey. For young folks. Dr. E. B. Foote. Five volumes in "red line," presentation edition. $5. Five volumes, plainer binding, $2.50; all in one volume, $2.

SEXUAL PHYSIOLOGY FOR THE YOUNG. Being the fifth volume of "Science in Story." 250 pages; cloth bound; illustrated. 50c.

STUDIES IN SOCIOLOGY. In four parts: I., The Law of Happiness; II., The Law of Individual Control; III., The Law of Exchange; IV., The Law of Environment. Albert Chavannes. 25c.

TALKS ON NATURE. Important information for both sexes. Dr. J. H. Greer. 192 pages. Reduced from 50 to 25c.

THE ABOLITION OF MARRIAGE. John Beverly Robinson. Together with Isabel's Intention (Maristte), Reminiscences of Berlin Heights (A. Warren), and The Sexes and Love in Freedom (Oscar Rotter). 25c.

THE BLUE LAWS OF CONNECTICUT. Taken from the Code of 1650 and the public records of the Colony of Connecticut previous to 1665. With an account of the persecution of Witches and Quakers in New England, and some extracts from the Blue Laws of Virginia. Copiously illustrated. 25c.

THE WOMAN WHO DID. Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church and state and ignore the institution of marriage. Handsomely bound in cloth. $1.

THE NEW HEDONISM. Grant Allen. The opening paragraph says: "The old ascetism said: 'Be virtuous and you will be happy.' The new hedonism says: 'Be happy and you will be virtuous.'" In another place the writer says: "In proportion as men have freed themselves from mediæval superstitions have they begun to perceive that the unclean and impure things are celibacy and ascetism; that the pure and beautiful and ennobling thing is the fit and worthy exercise of the reproductive function." Paper covers; 32 large pages; twelve copies, 25c. Single copy, 5c.

THE CHICAGO MARTYRS. The famous speeches of the eight condemned anarchists in Judge Gary's Court, and Altgeld's reasons for pardoning Fielden, Neebe and Schwab. 25c.

THE COMING WOMAN. Lillie D. White. 5c.

THE EVOLUTION OF MODESTY. Jonathan Mayo Crane. A consideration of the origin of clothes and the reasons why people wear clothing. Here are a few questions it answers: What is modesty? What is the cause of it? What is the use of it? What is the cause of the feeling of shame? Is nudity immodest? What is the cause of the notion that it is shameful to expose some parts of the body? Why do not all peoples agree as to what parts of the body should be concealed? 5c.

THE FOUNTAIN OF LIFE; or, The Threefold Power of Sex. Lois Waisbrooker. 50c.

THE FUTURE OF SECULARISM. When will the Cause of Justice triumph? 5c.

THE PRODIGAL DAUGHTER; or, The Price of Virtue. Rachel Campbell. Together with Legal Wifehood (Lucinda B. Chandler), Life's Gifts (Olive Schreiner), and Marriage—What It Was and Is; Will the Coming Woman Marry? 25c.

THE REVIVAL OF PURITANISM. E. C. Walker. 10c.

THE RIGHTS OF CHILDREN. R. B. Kerr. Together with What Are Women Here For? (E. B. Foote, Jr., M. D.), The New Martyrdom (Lillian Harman), and The Will, from the French of Guy de Maupassant. 25c.

THE SANCTITY OF MARRIAGE. As viewed from a moral and sanitary standpoint. A solemn protest against the present demoralising management of that institution, its effects upon offspring and its influence upon education. By Dr. Robert A. Greer. A valuable "opening wedge" in missionary work. Price reduced from 25c to 10c.

THE SECRET INSTRUCTIONS OF THE JESUITS. A reprint from an edition published in 1733, quoted by the highest authorities as authentic. The work is redolent of Jesuit craft and is a plain index to the underhand working of that order against the welfare of individuals and society. 15c.

THE UNWOMANLY WOMAN. Lizzie M. Holmes. Together with That Great Fraud, Yelept Society (Moses Hull), Virgin Soil (George Egerton), and Normal Sexual Action (Ernest Winne). 25c.

THOMAS JEFFERSON. His Political, Social and Religious Philosophy. Gen. M. M. Trumbull. 5c.

TOKOLOGY. A book for every woman. By Alice B. Stockham, M. D. Illustrated. Tokology teaches possible painless pregnancy and parturition, giving full, plain directions for the care of a woman before and after confinement. The ailments of pregnancy can be prevented as well as the pains and dangers of childbirth avoided and women need not go down to death giving birth to children. English, German or Swedish. $2.25.

TRAVELS IN FAITH. By Capt. Robert C. Adams. His mental experience from superstition to rationalism. Cloth, 75c; paper, 25c.

VACCINATION A GIGANTIC CRIME. Samuel Darling. 15c.

VINDICATION OF THOMAS PAINE. Col. R. G. Ingersoll. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet which every admirer of Thomas Paine should have by him for reference. Paper, 15c.

VITAL FORCE. Magnetic Exchange and Magnetation. Albert Chavannes. 25c.

WHAT THE YOUNG NEED TO KNOW: a Primer of Sexual Rationalism. Edwin C. Walker. "Let us cease to be ashamed of what makes us men, of what makes us women, of what gives us the kisses of lovers and the encircling arms of babes." Paper covers; 21 large pages. 15c.

WHAT IS RELIGION? Ingersoll's last public address, delivered at the meeting of the Free Religious Association in Boston on June 2, 1899. To which is appended the poem, "Declaration of the Free," the last verse written by the great Freethinker. 5c.

WHY THE UNDERTONE? An open letter to Judge Gary. Sarah E. Ames. 10c.

WOMAN, CHURCH, AND STATE. Matilda Joslyn Gage. This is Mrs. Gage's last and crowning work. Every woman ought to read it. Every liberal woman and man will want it. A burning protest against the tremendous wrong done woman by the church, which controlled the state. It ought to be widely read for the good it will do. Cloth, $1.50; paper, 75c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.